THE PACIFIC

A religious and family paper

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Pacific Theological Sem

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The Harder Task of Standing Still

I WAIT and watch; before my eyes
Methinks the night grows thin and gray;
I wait and watch the eastern skies
To see the golden spears uprise
Beneath the oriflame of day!

Like one whose limbs are bound in trance,
I hear the day sounds swell and grow,
And see across the twilight glance
Troop after troop, in swift advance,
The shining ones with plumes of snow!

I know the errand of their feet,
I know what mighty work is theirs;
I can but lift up hands unmeet
The threshing floors of God to beat,
And speed them with unworthy prayers.

I will not dream in vain despair
The steps of progress wait for me;
The puny leverage of a hair
The planet's impulse well may spare
A drop of dew the tided sea.

The loss, if loss there be, is mine,
And yet not mine if understood;
For one shall grasp and one resign,
One drink life's rue, and one its wine,
And God shall make the balance good.

O power to do! O baffled will!
O prayer and action! ye are one.
Who may not strive may yet fulfill
The harder task of standing still,
And good but wished with God is done!

—John Greenleaf Whittier.

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TALKING TO HER.

"You never will talk to me," complained the lady. "Now I just want you to put down that everlasting paper and make yourself agreeable. Some husbands enjoy a little conversation with their wives, but all you seem to care about is your paper."

"I don't think, my dear—"

"I know you don't think. That's just the trouble with you. You don't consider that I'm here in the house all day with no one to talk to but the children and the servants and tradesmen and peddlers and any friend who may happen to come in, unless I happen to go out, and you're in town all day long, meeting people."

"I don't meet many people. I just go—"

"Yes, you go. I know that. You go where you like, but I have to stay at home so that you can have a pleasant place to come to when you are tired of going. Then you just take up your paper and I can never get a word out of you the whole of the evening."

"I'm perfectly willing to talk, but—"

"I wish you wouldn't interrupt me when I'm speaking. Yes, you're perfectly willing to talk, but you don't want to talk to me. I suppose that's it. I'm not sufficiently appreciative. I suppose. I'm just your wife. Some husbands even take an interest in their wives. They come home and tell them all the little things that have happened during the day and what they have been doing and where they've been going and whom they've seen and what they said. There's Mr. Conawey. He tells Mrs. Conawey everything and discusses books and politics and things with her."

"But you never care for politics or—"

"Don't care if I don't. There are other things to talk about besides books and politics, I should hope. If I attempt to tell you anything you never pay the least attention to what I'm saying. I was telling you last night about the troubles the Gansprews were having with their landlord. I talked to you a straight hour I do believe, and it turned out you thought I was saying something about Walter Enticoe. You simply, you simply weren't paying the least attention to what I said. I might go on talking forever and you wouldn't. If I was any other woman she wouldn't stand it. I'm sure I sometimes wonder I have the patience I have. John Henry Jillingworth, I don't believe you are listening to me now one bit. What was I saying?"

"You were saying you wanted me to talk to you," replied the brutal husband, "but you don't give me any earthly show."—Chicago Daily News.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

W. W FERRIER, Editor.

San Francisco, Cal. February 1, 1906.

THE UNITED CHURCH OF SAN FRANCISCO.

Is San Francisco a Christian city? was the question asked not long ago by The Pacific Churchman, the organ of the Protestant Episcopal Church in California. The Churchman had gathered the statistics of the different Protestant churches in San Francisco and had found that the membership was only about 16,000. The Episcopalians led with 4,064; the Presbyterians and Methodists stood next with about 3,000 each; the Congregationalists came next in order with 2,500, and the remainder of the 16,000 were identified with the Baptist, the Disciple, the Greek, the Unitarian and the Swedenborgian churches in the order here given. No reports were received from the Lutheran and a few small independent bodies. Some estimate was made of the Protestant Christians not having membership in the city, and the opinion was expressed that the total number of protestant Christians in San Francisco was about 20,000. Inasmuch as the total from those reporting was a little less than 16,000, and the Lutheran membership is small, we are of opinion that the estimate is at least 2,000 too high. Accurate computation would not give more than 18,000 Protestant Christians in this city, and not more than 17,000 church members.

The Churchman desired to make an estimate of the religious forces of the city, and ascertained that there were 1,200 members of the Jewish synagogues. Inasmuch as only one person in each family is counted as a member, this showed that there were between five and six thousand Jewish people to be included in the list of the religious forces of the city. The Roman Catholic population was estimated at 200,000, and the conclusion was that "the responsibility for the religious and moral condition of the city rests peculiarly on the Roman Church." "If on a certian day," said The Churchman, "all the Protestant pulpits of the city rang out with a call to civic duty, the number reached would not be five per cent of the population. It would doubtless include a very large percentage of the best of the population, but the number would be small. The churches can lay hands upon and count upon for active support only a small number, and they would be divided. One's heart grows sick at the story of graft, at the prize-fights (condemned by editorials in most of the papers, but furthered in every way by the news columns of the same papers), at the gambling, the drinking, the nameless hells yawning before the young men and women of the city. And the Christian army which goes out to meet this is not only small but divided."

Since these statistics were gathered the Y. M. C. A. has counted the church attendance in San Francisco. The count was made on a beautiful Sunday in December, on the 10th. It included the attendance at the morning and the evening services, the Sunday-school and the young people's societies. The total was 86,643. The Protestant attendance was 32,860. This included the Salvation Army's indoor attendance, which was 689; the Christian Science, which was 1,115; the Zion Hall (Dowie) which was 126; the Y. M. C. A. afternoon meeting for men, which numbered 260, and several small miscellaneous gatherings.

It should be remembered that this total Protestant attendance of 32,860 included the Sunday-school and young people's society attendance as well as that at the two preaching services. The total attendance at the preaching services was 18,406; 10,528 at the morning services and 7,878 at the evening. The total attendance at the Protestant Sunday-schools was 9,812. Not a few persons were counted twice; some were counted three or four times, being in attendance at all four of the services. The Roman Catholic attendance of 53,783 was for all of the services of the day, both for adults and children, and they varied in number from three to five.

This attendance at religious services of all kinds in San Francisco does not indicate that the churches are reaching the people as they should be reached—as they must be reached if the church is to do in the twentieth century the work it is called to do.

Our cotemporary, The Pacific Churchman, said in its article: "We need unity; we need common aggressive action; we need some great central cathedral right on the crowded streets, where a mighty voice can be heard by a mighty throng. We need such a change in Christian conditions that the city must listen when the church speaks."

Just what is included by The Churchman in the word "church" we do not know. A subsequent article, having the caption "The Church in San Francisco," related merely to the Episcopal Church. In that article the importance of reaching out after the unchurched multitudes was emphasized, and it was said: "There are all too many people everywhere who would rather decorate their own church than build one in a neglected and needy part of the city. We have a completely false perception of the right proportion in church matters. So long as our own parish churches prosper and are adorned we ask ourselves no uneasy questions about those who are going

unshepherded. People of other parishes can sink or swim for all we care; and if there is need of a church in a certain district, let the people there get it. If they can't, they don't deserve it."

This was followed by the declaration that there is a great lack on the part of both the clergy and the laity of any real conception of the fact that the work of a church in a given city "must be a unit, must be dominated by one purpose and carried out with one united effort." With reference again to San Francisco it was said: "Most of us are not really churchmen. We are merely individualists masquerading as churchmen. We don't really care, except in a vague theoretical way, that the church should grow unless it means that our parish should grow too. Our first question about new work is always, 'May it not perhaps take two people who rent pews away from us?' We would rather that we keep those two people than that the church gain a hundred by a new work.

Furthermore, we claim to find our leadership and unity in the episcopate; but most of us are really congregationalists. We have no desire that the church work in a given city shall be a unity under the bishop if it means that we must sink our own preferences, our own habits, our own petty parochial policies in the common purpose of spreading the kingdom. And so we fail, and must fail until we rise to the great conception of a united municipal duty on the part of the church. * * * There is need of an adequate conception of the church's evangelizing mission. There is need of an adequate conception of her united municipal duty. The churches in San Francisco must become the Church in San Francisco. Then you will get money and clergy and church buildings and growth in numbers, as well as in Christian life."

Yes, the churches in San Francisco must become the Church in San Francisco, but it must be the United Church of San Francisco, not merely the Episcopal Church of San Francisco, nor the church of any other order, or of a dozen orders, working independently, and therefore desultorily, wastefully, and comparatively, ineffectually.

What would be the conditions educationally if public school work were carried on in the same unsystematic and unbusiness-like manner that characterizes religious work? Our children would not be educated. What is needed in San Francisco is that churches should be established somewhat as schools are established and so thoroughly equipped for their work that the unchurched multitudes can be laid hold of, brought under the influence of the church and trained for righteousness. May God speed the day when through federation, or organic union, we shall have the United Church of San Francisco! Until that day does come we do not expect much religiously for our city of 450,000 people.

We heard a layman say recently in a discussion of the question of union of certain Congregational churches in this city that he would like to see the field of his own church thoroughly worked first. But it cannot be thoroughly worked; nor can any field under the present system. Not only pastors are needed, but assistant pastors, church visitors and workers of various kinds; and all must be trained and paid workers. There must needs be a division of labor. There isn't a pastor in San Francisco who is able to care for his charge and work his field in any proper manner. The churches here and everywhere must adopt the methods suggested by modern business life or sink down to lower planes of influence and accomplishment.

THE CHURCH AND THE WORKINGMEN.

It is well for the church to know how workingmen regard it and what they are saying concerning it. Accordingly we publish this week a paper read not long ago at an Association meeting in Oakland by Mr. T. T. Frickstad of that city. Mr. Frickstad was for several years a minister of the gospel, but for the last fifteen years, perhaps longer, has been working as a carpenter. He is well educated; is, we believe, a graduate of Yale Divinity School; and has given much thought to industrial problems. He stands well in the estimation of his fellow workmen, and in all probability represents the sentiment of many.

But in our judgment his paper does not correctly set forth the feeling on the part of the church toward the workingmen. The church does have their interests at heart; and, with here and there an exception, ministers are not looking at business and labor troubles from the employer's point of view. Last week we published an address given by the Rev. C. R. Brown of Oakland, at the recent meeting of the State Federation of Labor, which far more correctly represents the attitude of the church. Mr. Brown was chosen by the Ministerial Union of Oakland several months ago to represent them in a fraternal way at the meetings of the Central Labor Council of that city, it having been ascertained that such a representative would be welcome therein. His attendance has been mutually advantageous and helpful. At the state convention in Oakland recently his address was greeted with enthusiastic applause, and it was ordered that it be incorporated in the minutes. Mr. Brown said of course that he did not believe in and indorse all that the labor unions have done and are doing. Neither do the members of the unions in general do so. But he was there with a sympathetic heart, with a desire to be helpful, and to have everywhere the square thing done betwen man and man, and so represented every minister in the Oakland Union and the minister of the gospel with now and then an exception throughout the land.

Only a few days ago we read in The Westminster, a Presbyterian paper published in Philadelphia, of an open rebuke being gven by the Rev. J. T. Stone of Brown Memorial Church, Baltimore, to a friend who made mention of a net profit of $30,000 in one year in his business. Not long after this remark Mr. Stone was going with this gentleman throngh his large manufacturing plant and he saw girls in his employ "literally standing in water, so damp was the room in which they were working." The minister felt that a rebuke was needed and he had the courage to give it.

The general attitude of the Presbyterian Church toward the workingmen is indicated by its establishment of a Department of Church and Labor with the hope that the church and labor organizations might come to a better understanding of each other. The National Council of Congregational Churches has had a Labor Committee for several years. Its aim is to help the churches to come into sympathetic relation with labor, both organized and unorganized. Other denominations are working to the same end, and all have found their efforts welcomed by workingmen, and have seen not a little fruitage from those efforts. It is worthy of note that at the last annual convention of the American Federation of Labor a resolution was passed in which were the words: "We welcome aid from the Presbyterian Church in the establishment of a Department of Church and Labor."

As we write this editorial there comes to our attention an article in the New York Times which shows considerable opposition on the part of the Central Federated Union of New York City to the admission of fraternal delegates from the New York Presbytery. But the source of this opposition is significant. It was mainly on the part of the socialistic element of the union. The report states: "One after another socialistic speakers got up, some of them denouncing the clergy, and all of them declaring that the clergymen were not on the side of the workingmen." One member of the union showed a further source of opposition when he said in defense of the ministers: "The clergymen are on the side of the law. That is the reason the saloon-keepers, probably, or the men in the saloons, do not want them. All that the clergy want is to have the saloon-keepers keep the law. Laws are not made to be broken."

All of which goes to show that the gospel minister cannot, if true to his calling, be in accord with the workingmen in all things; and that it must be expected that some workingmen will be detached from and opposed to ministers and churches. Nevertheless it is as the Rev. Charles Stelzle says: "This is the psychological moment in the history of labor, when the church may exert a tremendous influence in the movement if she grasps her opportunity and grapples fearlessly with the problem." And this also from the same writer, who is in intimate and sympathetic relations with workingmen, is well worth quoting: "Our churches cannot live on their glorious traditions. Unfortunately, the man on the street doesn't know very much about them. What the mechanic in the shop wants and really needs is Christian fellowship and practical sympathy. Somehow, they don't find them in noble church creeds and stained glass windows. These are all right in their places, and of real service, but if men cannot find in the church some other things which they need, they will go elsewhere for them. There is no law which compels them to attend church, and they know it. If they are drawn to it at all, it will be by cords of love."

The Pacific Coast in Brief

The San Francisco Y. M. C. A. has a membership of 2,190. The average age of the members is twenty-one and one half years.

The superintendent of the Reform School at Whittier says that hoodlumism and juvenile crime are on the increase in California. It is stated also that 95 per cent of 2,000 boys sent to Whittier have been users of tobacco, and that 90 per cent were cigarette fiends.

The Pacific Unitarian makes note of the work of the First Congregational Church of San Francisco for the year 1905 and says: "If a tree is to be judged by its fruits this one seems sound and vigorous and of a good variety. Some of our churches might well apply for cuttings and do some grafting."

The San Francisco evangelistic committee was very much pleased with the letters received from the Rev. Dr. Torrey after correspondence was opened up with him concerning an engagement in San Francisco the latter part of this year. There was on them the breath of a true Christian spirit. Dr. Torrey writes that he does not insist on a union of all the evangelical forces of the city, but that it is desirable and better to have it so. The matter of remuneration was left to the decision of the committee, it being stipulated only that arrangement be made for the traveling expenses and entertainment for himself and Mr. Alexander and any other accompanying workers.

The editorial notes under the caption "The Pacific Coast in Brief" will not appear for a few weeks after this week. He who writes them goes East to attend the Tri-Church Council at Dayton, Ohio, and expects to be in Ohio and Indiana during most of February. This will be too far from the base of supply to admit of the writing of Pacific coast notes. Such "Religious World" and "Busy World" notes will be prepared as can be written somewhat on the fly.

Bishop Bell of the Church of the United Brethren in Christ gave a stirring address at one of the meetings of the recent Missionary Institute in San Francisco. It is not surprising that he was carried off to Oregon and Washington to speak at the Institute meetings in those states. The bishop starts this week for Ohio to attend the Tri-Church Council, which will be composed of several hundred delegates from the Congregational, United Brethren and Methodist Protestant churches in the United States.

The editor of the California Christian Advocate says in his annual report to the publishing house in New York that the Advocate attempts to meet the needs of about 10,000 Methodist families scattered through the states of California and Nevada, and the territory of Arizona. It is said that the population in many places is constantly changing and that this unsettled condition of society makes church work of all kinds excessively difficult. The importance of the Pacific coast as a missionary field is emphasized in this report, and the value of the religious paper is set forth in part as follows: "The need of sustaining a strong religious paper on the coast cannot be denied. There are problems, religious, social and ecclesiastical, which require special treatment at close range. The work of the church within the patronizing territory of the Advocate has been blessed with good revivals. Our educational interests have been advanced; the benevolent collections have been increased beyond the maximum of any preceding year. There is no country in the civilized world so completely overrun with religious eccentricities and blistering 'isms' as is California, but the integrity of the church has been practically undisturbed. The Advocate has had a share in sustaining all the working forces of the church. It has reflected Methodist convictions and sentiments upon public questions and in every way has sustained the educational, the benevolent, the religious and spiritual interests of the church."

About five millions dollars are spent by the state of California each year for educational purposes. This includes what is paid for the work of the University of California, the five normal schools, high schools, grammar and primary departments. In a recent address Governor Pardee said: "There are a little over four hundred thousand children of school age in the state; seventy-five thousand do not go to school; thirty thousand go to private schools; about three hundred thousand attend the grammar and primary schools. In the primary schools there are one thousand more boys than girls; in the grammar schools there are ten thousand more girls than boys; in the high schools there are only twenty-one thousand scholars—the three hundred thousand in the grammar

and primary schools suddenly dwindle to twenty-one thousand; and of these twenty-one thousand, twelve thousand are girls and only nine thousand are boys. Most of our boys leave school before they have learned discipline and to bow to constituted authority—two things of as much importance as book learning. They have no opportunity to learn trades." And then the Governor asked "What is to become of our boys?" Who knows? This much is evident: They will not grow up under such conditions to such manhood and citizenship as will be demanded of men who are to shape for the best the future of the state.

The enrollment at Pomona College for the current year was 373 on the 19th of January. The Christian Associations of the college have 228 members—178 active and 50 associate. There are twelve Bible Study classes with an enrollment of 167; and eight Mission Study classes, with an enrollment of 85. The annual day of prayer for colleges was observed by chapel exercises, class and group prayer meetings, by Christian Association meetings, and by a public address by the Rev. Dr. R. R. Meredith of Pasadena. Pomona College is an institution which should have a large place in the hearts of California Congregationalists. It is doing a most excellent work. Intellectually its standard is high. Last month the State Board of Education took important action concerning high school teachers' certificates. The requirement for such certificates now includes one full year of graduate work beyond the bachelor degree. This applies to graduates of universities as well as to graduates of colleges. All colleges, however, do not have this privilege. It is for those only whose bachelor degree practically admits to graduate standing in the universities. This action puts an end to a grave injustice. Heretofore graduates of colleges were required, before they could get high school certificates, to take an additional year at Berkeley or Stanford. Now the requirement is that the graduates of the universities as well as the colleges shall take the additional year. Our colleges will not complain because of this high standard; and we have pleasure in stating that the standard at Pomona is such that assurance has been given that its graduates will have no difficulty in securing recommendation for high school teachers' certificates in one year. In this respect Pomona leads among the colleges in California. The faculty of this educational institution are to be congratulated in that its graduates rank with those of the Universities of California and Stanford..

To one who has plead for many years for humane and just treatment of the Chinese on the Pacific coast it is gratifying to read the many articles which are appearing now in coast newspapers in advocacy of such treatment. We are glad that we stand not quite so much alone as we did a few years ago. The present writer recalls the first newspaper article he ever wrote in defense of the Chinese. It was for a Port Townsend paper at the time when they were being driven out of Tacoma. But sentiment has changed there as well as elsewhere. The Tacoma Ledger of recent date contains an editorial on "How the Boycott Hurts," which concludes as follows: "The boycott will have the effect of arousing American public opinion to the fact that, beside coolie laborers of the washerman and fisherman classes, China contains a large, powerful element of educated and influential people, who are as proud, sensitive and resourceful as we should be in their places. It is not always pleasant to have to learn international good manners from people whom we have long despised, but it is an eminently salutary experience." Among the few papers having the courage a few years ago to declare themselves against the shameful treatment of the Chinese—before the pocket book had been struck at—was the San Francisco News Letter. That paper is still doing good service. Last week the News Letter called attention to the fact that during 1905 China took from our merchants and manufacturers about $60,000,000 worth of merchandise against about $20,000,000 for the preceding year, and said that the commercial future of the Pacific coast is largely in the hands of China and Japan. The Argonaut has attempted to reply to the able article in The Outlook recently by the Rev. Dr. Doremus Scudder on "Chinese Citizenship in Hawaii," but with lamentable failure. Among the recent valuable contributions to this subject and discussion is the article by the Hon. John W. Foster, of Washington, D. C., in The Atlantic Monthly for January. In that article Mr. Foster states that all missionary work in China can be brought to a close speedily by the Chinese government applying to American citizens in China the same laws and regulations that are now applied in the United States to Chinese subjects. He shows also the great danger of the boycott extending ere long, if justice is not done, to every American interest, and of our entrance to that country being practically prohibited.

At a recent meetng of ministers in San Francisco the Rev. S. R. Yarrow of Mill Valley paid tribute to the power of the press when he told of the influence the editorials by the Rev. William Rader in the Evening Bulletin had exerted over two residents of Mill Valley. One woman, a Roman Catholic, said to Mr. Yarrow that some of those editorials had been of immeasurable benefit to her in the Christian life; and an infidel stated that he had never read anything that had urged him quite so much toward Christianity. We recall and quote in this connection some words by the noted journalist, Henry Watterson, in a current magazine article: "The profession of divinity, of law, or of medicine exacts not more of its votaries than is exacted by the profession of journalism. Nor has the divine, the lawyer, or the doctor greater opportunity for usefulness and power. No higher calling exists on earth than that of the true journalist, who has prepared himself by faithful study and conscientious apprenticeship, and is suited to his work by natural affecton and aptitude." Mr. Rader, it may be said, is not a journalist; at least not one trained for that profession. His life has been spent mostly as a preacher of the gospel. But no one with journalistic experience could read his "Bystander" articles, as they have appeared in our columns from time to time for several years, and not conclude that he could at any time turn to that profession and meet with marked success. At this time, when he is resting for a while from the regular work of the pastorate, it is gratifying to his friends to see his usefulness continued in these other channels. A favorite old-time question for discussion in literary societies was, "Is the Pen Mightier than the Sword?" Ardent debaters believed many times that they had settled the question. But of course it never was settled and never will be. Today people are asking which is the more influential—the press or the pulpit? It will be no easier to determine than it was between the pen and the sword. Each is a mighty power; the one supplements the other. It

is only together that they can make this old world swing with any rapidity up toward God.

The Religious World.

The Religious Telescope is of the opinion that the progress toward church union in Canada, recently reported, will exert an encouraging influence upon the Tri-Church Council to meet soon in Dayton, Ohio, and that it may aid in expediting the organic union of Congregationalists, United Brethren and Methodist Protestants.

The Toronto Presbytery was in session after the evangelistic meetings by Dr. Torrey and Mr. Alexander had been going on in that city about two and a half weeks, and adopted at that time some resolutions expressing "gratitude to God for the special manifestation of the Spirit's presence and power in awakening sinners." In view of what had been accomplished the presbytery conveyed to the evangelist assurance of cordial sympathy and co-operation in the work and prayer.

One of the most significant comments on the recent Inter-church Federation Conference in New York is that by Father Sheedy, of Baltimore, in the Catholic Mirror. This paper has been regarded as reflecting to a considerable extent the sentiments of Cardinal Gibbons, which gives the article special significance. The conference is spoken of as "the most important and impresive religious gathering ever held among non-Catholics." He expresses the belief that if ever church unity is attained "it will be brought about under some such form as this great conference in New York has assumed." Further words of Father Sheedy are: "The desire for a reunion of Christendom is a striking characteristic of our times. Separated bodies of Christians are being drawn closer together every day. They cease to think ill of each other and are uniting, wherever practicable, in charitable and other good work. This is the first step toward that final and perfect union for which Christ prayed. And should no further advance be made in our time, every one is thankful for this better and more Christian feeling. Let us be done, then, with the gospel of hate, the impugning of motives, the cruel annoyance and the relentless persecution of former days. From many quarters are heard sweet sounds to the music of heaven, that tell of this universal desire for unity and peace. That desire finds expression in the tone of the denominational press and in pulpit; in the action of various church bodies looking to Christian union; in the earnest discussions of the subject carried on in conference and synods; in the co-operation of Catholics and non-Catholics in temperance, sound politics, and charitable work." The New York Churchman, representative of the Episcopalians, regards this as a new and auspicious note in Roman Catholic journalism.

The editor of the St. Louis Christian Adocate writes of Pilgrim Church, St. Louis, as "a model institutional church," and, mentioning the new edifice which is to be erected at a cost of $185,000 the Advocate says: "The amount, although large, some may think enormous, is not however, the most striking feature of the new church which, is in reality a group of buildings designed to accommodate all the curious and in some respects novel features of present day church enterprise. The audience room will seat nearly 1,200 persons, there will be a banquet hall designed for half as many, sets of business offices, Sunday-school rooms, infant class rooms, society rooms, work rooms, charity rooms and other accommodations, covering it would seem, every possible branch of religious activity. When finished, the church will be a model of what is now known as the institutional variety, combining in its plan every feature which during recent years has commended itself to the favorable attention of the church societies. Some of the lines proposed for this and other churches of the kind seem novel from one point of view, but when looked at stripped of their externalities, they are all old. A banquet hall for a church is new only in name, for now the majority of churches have rooms in which social entertainments and suppers are given; suites of offices are only an amplification of the pastor's study, the parlors are the outcome partly of Sunday-school room and partly of class room, while the work rooms are merely a transference to the church building of apartments formerly owned or rented elsewhere and in this case for the sake of convenience, located under the church roof. We often give old things new names and are suprised at the novelty; as a matter of fact there is no new thing under the sun."

At the end of the third week of the evangelistic meetings conducted in Toronto by Dr. Torrey and Mr. Alexander the number of conversions had reached 3000, of which about 700 were children. The Toronto Daily Globe has reported the sermons at considerable length and has spoken highly of the evangelists and their work in that city. The Globe took occasion at one time to remark that "some kind friend should tell Dr. Torrey that higher criticism is not the cardinal sin of Toronto," and continued in that connection: "Of the hundreds of business men who crowd the noonday meetings not one in fifty knows or cares anything at all about the pros and cons of the critical controversy. If there are among them those who do not believe that the Bible is the Word of God, Dr. Torrey would find, were he to come at the truth, that the grounds of their unbelief are not intellectual or critical, but moral. The men of Toronto do not worry over the Wellhausen theory of the Books of Moses, and their interest in the charges and countercharges of opposing schools of criticism is as languid as their information is inadequate. With them the fight for life is not against doubts raised by literary criticism or agnostic philosophy. As many of them as fight at all find the storm-centre of their struggle to be in the lust of the flesh, the lust of the eye, and the pride of life. Some few of them may put up the bluff of "the latest scholarship," and some may indeed know the aching misery of honest doubt. But it is not learning, it is lust, that is the undoing of the average man—the lust of pleasure, the lust of gold, the lust of power. And his problem is neither the intellectual acceptance nor the intellectual rejection of Dr. Torrey's argument for the Bible. The sequence of that argument may be inevitable and irresistible, as Dr. Torrey thinks it is, but it does not reach to the average man's deepest need."

What the church needs most is not a new revision but a new vision.

The Bystander.

False Judgments.

Each of us carries around with him a faculty called the judgment. We use it much as we would a revolver or a sword. We draw it on occasion and quickly pass judgment upon one another's acts. In the sermon on the mount it is said "Judge not that ye be not judged." This does not mean that the faculty of judgment should not be exercised. We have a right to judge another, when it is done in a right spirit. We have no right to judge falsely, or with ridiule, harshly, or with malice and evil intent. We have no right to go along the street with a sharp knife cutting and slashing recklessly whoever may come within our reach. The story is told that when the gods determined to create this world, Jupiter made a man, Neptune a bull, Minerva a house. Momus standing by found fault with the man because he had no window in his breast, with the bull because its horns were not under his eyes, with the house because it was not on wheels, so that its inmates might move away from unpleasant neighbors. For this Momus was cast out of the divine council, and he has lived among us ever since, going about, claiming the right to make the world uncomfortable by the hypocrisy of conscience and the severity of criticism.

In every social circle, and community, and club, and party, the man with the unjust judgment may be found causing gossip, trouble, and disaster.

We can sit in judgment upon others, if we can do nothing else. There is no law except the law of self-respect that prevents one from poking his nose into other people's business. And this is the pastime of a great many people who have nothing else to do. They do enormous damage. The business of "butting in" occupies the time of many busy bodies, who take delight in settling other people's difficulties and solving their perplexities.

Nearly all our judgments are inaccurate. Now and then we may guess the exact time of day, but we are usually a few minutes off the mark. Likewise is it in the guess we make of others motives. Not knowing all the facts, we make wrong conclusions. We cannot look into another's heart. To judge accurately we must have all the facts in the case, facts ancestral and facts personal. These are not always available. We do not know what others temptations are, one man contends with one devil, another with many devils.

When the apple drops to the ground before it is ripe, we hear the thud, but do not see the hidden worm that loosened the fruit from the stem, and compelled it to fall to the ground. As with the apple, so with men. We cannot understand. If we did understand we would have less sympathy for some, and more for others. In our ignorance we make false calculations and arrive at wrong conclusions.

Temperaments are powerful factors and it is practically impossible for the lymphatic temperament to understand the artistic. They exclude each other, naturally and logically. He who never stole cannot understand the thief who cannot keep from stealing. He who has never been fired by liquor has little sympathy for the drunkard, whose nerves cry out for stimulant. We are shut out from each others lives by our peculiar temperaments

One social extreme finds fault with the other. The weak cannot understand the strong. The man at the top is ignorant of the man at the bottom. What thinks the eagle of the titmouse? What thinks the minnow of the whale? What thinks the strong, rugged man of the invalid? Therefore, we have the misunderstanding between races and governments and sects and the rich and the poor. To put oneself in the other fellow's place, to find his point of view, to catch the meaning of his life, and to robe ourselves with his garments—this is to find a basis for a reasonably correct judgment.

There is a reciprocity between our judgments and the world. They return to us, as naturally as the report of the pistol among the mountains. The return of life to us is only that which has gone out from us—"For with what measure ye mete, it shall be measured to you again."

The habit we have of passing judgment has its ridiculous phase in that we all come short. Who does not live in a glass house? Who can afford to throw stones? Are we not all miserable sinners? Should one invalid make sport of another? We are all invalids, but the affliction is not the same.

My plea is, then, for a more charitable judgment upon others. If the things we say about others should be known there would be trouble in every country. If the judgment we pass in our own minds—judgments colored by prejudice and heated with passion—should be published far and wide, what a tumult would result.

The judging faculty with the majority of people is ungoverned. It revels in license. It mistakes suspicions for facts and wind-mills for grants, and we all repeat the foolish acts of Don Quixote. Hearts are wounded, lives are shadowed, characters are smirched, anger is kindled, hopes are blasted and friendship broken, by the hasty, unbalanced judgment which we use recklessly, foolishly and criminally.

There are many respectable and really good men who fire the guns of criticism aimlessly at the crowd, and they do an immense amount of damage. They measure their piety by the number of unfavorable judgments passed upon others. Crack, crack, crack, goes this judgment gun, in the church and out of the church, and usually they smite themselves upon their breasts, saying, "Lord, I am thankful I am not as other men."

They see the weakness, the follies, the faults, the sins of men, never the virtues, the goodness, and the character of men. He who is looking for snakes will never see the eagle soaring above the peaks. I know many pious people who are scavengers. They are like the buzzards which swoop down upon a carcass. They love bones more than stars, and the mud and filth of life more than the clean, pure peaks above. The implied disdain we carry for others, sometimes expressed by the curl of the lip or the shrug of the shoulders, is like a deadly poison to the victims of such uncharitable judgments. I said I knew such men who are respectable and Christian. No, they are not. On the contrary, they are inwardly mean, and wrong, and dangerous and devilish, and live in a perpetual state of fault-finding and distrust.

Conscience is no excuse for such a spirit. What good is a pure conscience locked up in faulty reason. Our conscience always speaks through reason and sound judgment, and a faulty judgfent will twist the conscience out of shape, and misconduct will always follow unjust judgments, since our own conduct is based largely upon our estimate of others.

The Paragraph Club

On the Reading of Poetry.

Some one has recently investigated the reading habits of college students. I do not remember much of the results of the inquiry; but one fact impressed me too deeply to be forgotten. The college student of today reads very little poetry. Where college courses are prescribed, more or less literature is studied as a matter of course. Where courses are elective, women choose literary subjects very freely, but men find little room for them in their programs. In any case, apart from these routine studies, college men and women make few serious excursions into the realm of the muses. It is fast becoming a terra incognita even to educated people.

Such a fact arouses manifold reflections. It seems different from the days "when you and I were young." The curriculum of our day made small provision for the classroom study of poetry or any sort of literature; but the reading habit, the warm desire to know the best in literature, furnished a not unworthy compensation. Students of those days never dreamed they could confront life as "cultured" men and women without some personal acquaintance with the rare, sweet music of the poets. The world has changed since then.

One may guess that the introduction of literary study into the college curriculum, wise and profitable as it has been, is partly responsible for the decline of the habit of private reading. Certainly it has made reading less spontaneous and independent. But other causes account for present conditions. The ideal of education has changed—I had almost said, degenerated. "In our day" the ideal was culture; today it is utility. Poetry is not an utilitarian study; it makes bread-and-butter for nobody. Half the students who give attention to literary subjects in our colleges are moved by utilitarian considerations, it is true; they want to learn "good English," or to improve "their style." The appreciation of poetry for poetry's sake is relatively rare. Save for the few erratic souls who live more in the dim, intangible past than in the imperious present, the realing of poetry seems hardly worth while.

The novel-reading habit has well nigh destroyed the love of poetry. Novels supply the "ragtime" of literature. Some of them maintain high ideals of art and life; now and then one attains the glory of literary immortality; the vast multitude are mere debris on the hurrying stream of the days. As mental food most novels are like cheap pastries, exciting the palate, but lacking in solid nutrition. This mass of fiction is inimical to serious literature, because it is "easy reading." It fosters low ideals and indolent habits of thought. It creates a positive distaste for the finer forms of literature.

If we ever get back to the old-time fondness for the poets, ever find again the untold joy of fellowship with the choice spirits of the ages, we must recover somewhat of the ideal of education as a process in culture; we must forsake the broad highway of cheap literature for the quiet country lanes where we may walk and talk with those elect noblemen of the earth who, as Mrs. Browning will have it, are "the only truth-tellers left to God."

Insurance: The Principle.

The principle that underlies insurance is distribution of danger, meeting the impact of accident with the resisting power of many individuals. It involves foresight and desire to forestall. But in the commercial sense it also involves the idea that the individual insured must contribute something toward the insurance.

Very careful cultivation will insure the largest possible crop. The watchfulness of a mother hen insures her little brood against the pirates of the sky. The farmer merely meets known, inevitable conditions. The anxious hen contributes her present anxiety as a premium on the future of her race. A ring of buffaloes with the calves in the center spoils the plans of a band of wolves and insures the future of the race. All these things point not toward future helplessness, but toward usefulness. And I think it may be laid down as a fundamental principle of insurance that such sacrifice in behalf of those who contribute nothing to their own protection can be justified only by the fact that those who are helpless will be useful in the future.

Two interesting things have recently happened in California. During the Christmas holidays the Council of Education of the State Teachers' Association urged the teachers of the state to form a guild — euphemistic name for union—to promote pension legislation in their own behalf, and to secure laws guaranteeing greater security in their positions. A few days ago the Building Trades' Council in its convention at San Jose resolved that its members should not henceforth sign any agreement by which employing corporations seek to force compulsory insurance or pension upon employees by withholding part of their pay for premiums. These two classes of facts will doubtless in future insist on careful attention. The workmen have resented the doctrine of compulsory self-protection. The teachers seek protection to which they shall directly contribute nothing. In both of these cases the end sought is to insure not for future usefulness, but against future helplessness.

Insurance: The Application.

If the rule laid down for buffaloes and chickens is a valid one, then in the case of insurance against future helplessness the insurance should be guaranteed only to those who in their period of usefulness contribute directly something in the way of premiums. These two principles have endless ramifications. The more or less kindly protection of parents in their old age is based on the fact that they have earned it. We need not belittle the most beautiful human affections in order to admit this truth. Our feelings cluster thick around the great facts of life and beautify its hard and cold necessities. But we cannot for long escape the rule that the mass of men cannot have what they have not earned. We give our love to those that are worthy, and our money to those that have earned it.

The workmen are right when they refuse compulsory insurance at their expense. But shall we concede the teachers' claim to compulsory insurance or pension at the people's expense? If we dig deep enough here, I think we shall find a moral problem rather different from the one it is thought to be. I think we shall never escape from the rule that when idleness is supported, idleness increases; that when the public guarantees protection againt the helplessness of old age,

the thrift that takes forethought for a helpless future disappears. We need not quarrel with the pensions given to soldiers and firemen, and the pension that President Roosevelt urges for the heroic men of our life-saving service. They all risk their lives; their callings are abnormal; and they have earned a powerful hold on our gratitude. But even in their cases I believe that a pension for a man who is able to care for himself is a great evil to him.

The teachers of the state are worthy of the best the people can give, because in their profession the people are sure to get back all they pay out. But worthy also are tens of thousands of other men upon whom the burdens of state fall more heavily than upon teachers. These have to protect themselves against the future; and it is well that it is so. The next great step for the American people to take in the business of education is to lift the teacher's profession to a higher and more stable plane by paying better wages. We need good teachers as much as good preachers, and more than good lawyers or good engineers; and we can get them only by making it worth their while. Instead of pensions against a period of helplessness they need better pay for their period of usefulness. But they, like the rest of us, need to be left to furnish the premiums themselves for any protection they receive from the public against the helplessness of outworn usefulness.

The Church and the Workingman.

A radical friend likes to express the opinion that the church of today is a failure because it does not reach the laboring classes. Such opinions are common enough in current discussions. But they seldom touch the bottom of the problem. It is true the church needs always to exercise a jealous care that its service be given without distinction to all men according to their need; that its doors be opened widely to all who choose to enter in; that its fellowship be as free and as loving as the spirit of the Master. There are exceptions, to be sure; but in general the church of today is not unmindful of these responsibilities. It is not careless of its duty toward any group of men; it does not bestow peculiar favor upon any.

At bottom the problem of the church and the workingman rests not on the failure of the church to meet a practical demand, but upon a radical conflict of ideals. The ruling ideals of the world of industry and trade, whether among the rich or among the poor, are materialistic and essentially selfish. The ideals of Christianity,—ideals embodied not wholly in an inadequate way in the church of Christ,—are spiritual and unselfish. The laboring classes are entirely right in desiring a betterment of their material condition, in working for a larger share of the good things of life. And the church can render a Christlike service by helping the workingman to rise to better things. The church does not forget this constant challenge to its consecrated service.

But after all the church cannot give itself mainly even to so good a work as material betterment. It cannot resolve itself into a mere benevolent association. It must stand always for the deeper needs of the spirit which transcend all material needs. It must preach the Gospel to men,—the Gospel of repentance and faith and love. Its activity in other things must be justified by the fruit it bears in consecrated christian lives. The church must go to the workingman, but it must carry to him that which it is commissioned to carry. If it carries a loaf of bread in one hand, it must carry the message of the Christ in the other. If the workingman takes the loaf and not the message, the church has rendered a useful social service, but it has not realized its final reason for being.

If the workingman or any other man finds himself out of sympathy with the church, is it not because he has no conscious need of that which the church has to give? A wise old English divine has said that men reject the theory of Christianity because they dislike the practice. The saying is pertinent today. Any man who really wants to follow the Christ will not find himself a stranger in the church. Thousands of christian workingmen can testify to the truth of it. In the church, with all its shortcomings, they find the satisfaction of their spiritual desires. It is not for men on the outside to say what the church can or cannot do for the workingman. It is for these christian workingmen who are in the church and help to make it, in deed as in creed, the helping hand of God to all who would live in the spirit.

THE CONFERENCE OF CHARITIES AND CORRECTIONS.

By W. Almont Gates.

The California State Conference of Charities and Corrections was held in Los Angeles January 18th-20th. The arrangements had been in the hands of a local committee of 21 of which Dr. Walter Lindley, an honored member of the National Conference, was chairman, and it is needless to say they were complete. The finest auditorium in the city was secured and the ladies of the committee served refreshments, gratuitously of course, in the parlor connected, after every session. This contributed largely to, if it did not actually make, its social success. However, a rain such as Los Angeles does not often see and one that would do justice to New York, made rivers out of the streets and interfered with the attendance.

The address of the opening session was by Dr. George A. Gates, President of Pomona College, in which he discussed the theological basis of punishments, placing them upon the principal ground of correction or reformation. Capital punishment rests upon revenge and cannot be sustained by Divine law.

The evening session was devoted to the State's obligation to the prisoner. Addresses were given by W. Almont Gates of Berkeley, secretary of the State Board of Charities and Corrections; Hon. Robert T. Devlin of Sacramento, president State Board of Prison Directors; D. E. Meyers of Riverside, former superintendent of the Minnesota State Reformatory and Gen. Frank C. Prescott, speaker of the Assembly in the last Legislature. All these addresses had the same metallic ring. All were driving to the same end, the reform in the State Prison System. Among the changes advocated were:

1st—A separate cell for every prisoner.

2nd—A State Reformatory.

3rd—The grades and merits system.

4th—The Indeterminate Sentence and Parole System.

5th—The reorganization of the prison labor system.

Over half a million dollars has been appropriated and work commenced upon the construction of a cell for every prisoner, this work of building to be done by the prisoners themselves.

Friday morning was spent in visiting the State School for juvenile delinquents at Whittier and the afternoon session was devoted to the delinquent and the dependent child.

Dr. W. V. Coffin, assistant superintendent of the Whittier State School spoke of "The Juvenile Reformatory of the Future," and dwelt especially upon its relation to the juvenile court, which should exist in every county of the State. The school would receive only children who had been first tried on probation and failed there. The doctor also recommended that when the child was paroled from the reformatory he should be returned to the watchful care of the juvenile court and its probation committee. The "State's Duty to the Dependent Child" was presented by Hon. A. J. Pillsbury, secretary of the State Board of Examiners in the light of knowledge he had gathered in an extended trip in the East visiting institutions and studying methods of handling dependent children in other states. Mr. Pillsbury's main conclusions were that California needed a judicial determination of the question of dependency. That under the present method it was too easy for parents to get rid of the burden of caring for their children by passing it over to the orphanage and the state. The judicial hearing would, by its publicity, deter many from putting away their children and would prevent many more who were abundantly able but unwilling to care for their children. That there should also be inaugurated under the supervision of the State Board of Charities and Corrections a system of placing into homes all placeable children. Mr. Pillsbury thought there were a thousand children in orphanages in this state today that could be placed in homes if we had the machinery to do the work properly.

The session Friday evening was devoted to preventive work. Mr. W. V. Stafford, State Labor Commissioner, spoke upon "Child Labor Laws and their Enforcement," especially as applying to California. This State has a good child labor law, and what is more it is being enforced. This law prohibits all minors under fourteen years of age being employed at all except during school vacation under certain restrictions. No minor between 14 and 16 years of age can be employed unless he or she can read and write English or is a regular attendant upon night school and not at all between 10 o'clock P. M. and 6 o'clock A. M., and no child under 18 years of age can be employed more than 9 hours per day. Mr. Stafford has had no serious difficulties in enforcing this law. The large department stores which require large amount of extra help during the holiday season have provided two complete sets of minor help per day. One Eastern firm sent out orders to its manager to work their minor help ten hours for five days and lay each one off the sixth so that the weekly average would not exceed the nine hours, (giving of course but five days' pay). They were compelled to drop their fine little scheme. One of the results of the rigid enforcement of the law has been an increase in school attendance in San Francisco of over 2000, and fully 5000 children in the state are today in school that last year were at labor.

The work of the Juvenile Court and the Juvenile Court commission was ably presented by Judge C. D. Wilbur of Los Angeles and Judge H. H. Klamroth of Pasadena.

Bishop Thomas J. Conaty in his address on "Forces that Tend to Child Delinquency" gave a strong presentation of the influences that lead the child in the downward path. The home too frequently is torn to pieces by dissensions, or delinquency of one or both parents, who often lack interest in the training of their offspring, and allow them to drift into delinquency by their own neglect. The parents expect the school to do all the training and the school has not been permitted to teach responsibility to God or lay the proper foundations for moral character.

Dr. A. P. Williamson, superintendent of Southern California State Hospital for Insane, discussed the question of "Commitments of Insane to State Hospitals in California," calling especial attention to the lack of information given by medical examiners in their commitment papers and that crying disgrace in American Jurisprudence which requires that commitments of insane shall be based upon criminal proceedings. It seems as though 20th Century progress would demand some other method than "swearing out a warrant," sending the "sheriff to arrest," confining the patient in the county jail and then haling him before a court for trial. Such proceedings are not required to confine a small-pox case in a "pest house," perhaps because courts are more alarmed for their personal safety in such cases than for that constitutional perogative that a man shall not be deprived of his liberty except by due process of law.

Dr. Woods Hutchinson of Redlands and Dr. F. M. Pottenger of Los Angeles told us of "The Duty of the State to The Consumptive." This disease leads the causes of deaths in California and this, not because this is a bad climate for the disease, but because so many persons come here in the last stages to be benefited by the climate. Many of these people spend their last dollar to get here and in some instances their transportation has been paid by friends or Associated Charities and they land without a dollar and the communities to which they are sent have to immediately assume the burden of their care. Tuberculosis patients have arrived in Los Angeles who did not have money enough to pay their street car fare from the depot. These are not occasional cases but so numerous that the burden is becoming a serious problem. The State may have to protect itself against these impositions by causing their immediate return. It seems strange that organized Charity Associations would assist such persons to get to a strange land to become at once a public charge, but such has been the case. Says Dr. Hutchinson, "There is nothing in climate. Tuberculosis can be cured in their own state as well as here. Air and sunshine are the remedies." There is not a state in the Union that does not have both, though some may have more than others.

The last session was devoted to charity organization with two papers, one on "The Charities Endorsement Committee" by Miss Felton, secretary of the Associated Charities of San Francisco, and the other on "The Theory of Charity Organizations" by Herbert W. Lewis of San Francisco.

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CHURCH NEWS NOTICE.

It was necessary to send The Pacific to press this week a day and a half earlier than usual. Accordingly all church news was omitted. These items, always of much interest, will appear next week. It was neccessary also to omit the notes on the Sunday-school lesson. The notes for two weeks will be printed next week, and both articles will reach most of our readers in good time.

PLAIN FACTS CONCERNING THE DETACHMENT OF THE WORKINGMEN FROM THE CHURCH.

An Address by Mr. T. T. Frickstad of Oakland at a Recent Meeting of the Bay Association.

(By the word "workingmen," I understand those working at manual labor).

I am not here to speak of labor unions, but of the larger subject, "Workingmen, as a Class." Though labor unions will be referred to incidentally. And I will say this to start with, that labor unions, so far as I know them, are neither for or against the church. They are strictly neutral on that subject.

I might easily spend the time allotted me in telling what indiscreet things individual persons in the church have done to workingmen.

I might point out some of the injury done by the Rev. Dr. Hillis of Brooklyn, N. Y., by his sermon on "Labor's War Upon Labor."

That sermon having been quoted in labor circles from ocean to ocean, has no doubt done much to widen the separation of workingmen from the church in many cases, and every minister should remember that it is much easier to inflict a wound than to heal one.

I might tell you about the bakers' strike in New York, when they first tried to secure Sunday as a day of rest. I have been told that they sent letters to all the ministers in the city asking them to aid the movement by preaching sermons on the subject. The bakers believed that the ministers would be interested in the question of Sunday as a day of rest, but only eight or nine answered at all and some of them were opposed to the move others indifferent, and only three or four promised to help.

If workingmen cannot look with confidence to the church for aid in such a case, how can we expect them to manifest any great interest in the church?

But it is not my intention to dwell on isolated cases, as these are only ripples made by the passing wind on the surface of the ocean of life, and they do not at all indicate the undercurrent which is making for righteousness, and shaping the destiny of mankind.

Can we take for granted, that in detaching themselves from the church, the workingmen are going counter to the force that makes for righteousness?

I would say, no. They may only be doing their appointed work in their own way. They may be the sappers of the army, and at times they may have to use rude instruments to clear the road where the church cannot work at all.

From the human side of the case, I believe the chief cause of the detachment of the workingmen from the church may be stated in two words, namely: **Popular Education.**

Not that all workingmen who detach themselves from the church are educated; but, without popular education in the background, the direct cause of detachment would not exist.

If you will study the subject fearlessly, I believe you will agree with me on this point, however much you may protest against it at first; and I think you will also conclude that there are but slight probabilities of them ever returning to the church, in great numbers, unless the church takes a radical move forword and comes up abreast with the constantly changing conditions at the front, in the battle of life.

The working people know full well that the greater part of the men in the church are of the employing class, or salaried employees who receive a comfortable living for their work; and they know that this is the class of people with whom a large portion of the ministers usually associate, and that it is only natural for ministers to think and talk as their associates do, and to look at business and labor troubles from the employer's point of view; and therefore workingmen do not turn to ministers for aid or sympathy, with any degree of confidence, in time of such troubles.

Working people know that as a rule the well-to-do and rich people are their industrial antagonists, and it is no more natural for the rich and poor to mix than it is for oil and water.

The rich and poor do not mingle freely in the same hotel or boarding house, and they are no more likely to do so in the church in these days.

The "class struggle" has become so bitter in the industrial world that it is entering more and more into every human relation in life. It is useless to ignore this fact or try to cover it up. We cannot promote harmony in that way, however much we may desire to do so. It is better to take the facts as they are, and adjust them the best way we can; but if this class antagonism is chiefly the result of popular education, in one form or another, as I believe it is, it is clear, that, through this channel, education is responsible for much of the detachment of the workingmen from the church.

I am fully aware that the Protestant churches desire to have the people educated, and at the beginning of the Reformation education of the people was a necessity to the newly-found churches; but in starting such education, there was set in motion a force which later could not be controlled by any narrow self-interest. It was bound to expand to serve the broadest interest of all humanity.

Protestant churches may well be proud of what they have done to promote popular education, though some of the results may now grieve them.

In a country like Russia, where the working people have little or no education, they are loyal to the church, though they may rebel against the government.

In a country like Germany, or other Protestant countries, where popular education is nearly universal, the workingmen are detaching themselves from the church in a larger degree even where religious instructions are given in the public schools under the direction of the church.

In our public schools the children—rich and poor—learn to reason; to think for themselves, and to criticise.

When poor children, educated in our public schools, are forced by necessity to earn a living at some work which they do not like, they feel the restraint on them and long for liberty to choose; but, as their financial conditions will not permit them to have industrial liberty (that is liberty to select some congenial occupation) they will perhaps exercise their religious liberty more vigorously to gratify the desire for freedom and detach themselves from any and all relations to the church.

Traditions, that make some things sacred and others secular, have but little influence over them.

If they read the Bible, they read it as they do any other book, and it must stand or fall on its own merits. If they hear a sermon, they criticize it as they would a magazine article, or a novel. If it does not

suit, that may be the immediate cause for some one to leave the church, while another may see or hear something else that either turns him away or keeps him from coming into the church.

There need be no doubt that workingmen, in general, hold in light esteem and even despise, the low standard of morality practiced by a large number of church members in business and industrial life.

From a surface point of view, a thousand workingmen may give a thousand different reasons, from experience, for detaching themselves from the church; but, if we sift them all down, we are likely to find popular education somewhere back of them all.

The church is closely identified with some forms of speculative philosophy, and always has been, since the days of Paul the Apostle,while the industrial problems, of the present day, are closely connected with some of the natural sciences; and popular education is directing workingmen's attention to the natural sciences rather than to speculative philosophy, because they are vitally interested in industrial problems and the bread and butter question.

Here you see again that popular education is at work at the most vital point of a workingman's life to separate him from the church.

It is not natural for workingmen, in this scientific age, to be deeply interested in speculative philosophy. "One world at a time," is the motto of the ordinary workingman today, and the future world, beyond the grave, does not interest him very much at the present.

There can be no doubt that the church is considerably troubled by the fact that workingmen are so conspicuous by their absence from its services; but, I am also sure, that, at present it neither will nor can assume the position, or perform the services, that would be required to gain their confidence to any great extent.

The Master once said to the disciple who desired to sit on his right and left hand in his kingdom: "Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?" I believe that the Master's words are applicable to the church in this case. "Ye know not what ve ask." Is the church able and willing to drink the cup which the workingmen drink, and make the sacrifice which they are making for the establishing of God's kingdom, or the brotherhood of man upon the earth?

For more than eighteen hundred years the church has claimed to hold a commission to establish the kingdom of God on this earth. The kingdom of God can certainly not mean less than the Fatherhood of God and the brotherhood of man; and the brotherhood of man can surely not mean less than the equal opportunity of all men to secure a living, and the equal rights of all men to anything found in God's storehouse in nature.

Where can such brotherhood be found? In what country?

Some children cannot even take advantage of our free public schools, because they have to work to earn a living at the tender age of eight or ten years, in this land of boasted liberty, and equality; while other children no brighter or better nor more beloved of God, can go to school for twenty years, or more, if they so desire. Is that brotherhood?

Is there true brotherhood within the church?

Do not the great majority of men who sit at the communion table on Sunday, go into the business world during the coming week ready to make money at the expense of some one else? to take advantage of a fellow member in trade? or to secure that business or that position which has been held by some other member in the past?

How often are members called to a public account by the church when accused of such unbrotherly acts? Has not the church in the past winked at feudalism, and at chattel slavery? Is it not now winking at our demoralizing factory system, and the sweat-shops?

How about these great armies in so-called Christian countries; these great guns, battleships and navies; these bloody wars? Are these an indication of the kind of brotherhood of man which the church has tried to establish on the earth? Or do they show its failure?

If now, as workingmen become educated, they realize that the church, working for centuries, has failed to establish God's kingdom on the earth, can any good reason be presented to them why they should enlist under its banner and perhaps continue the failure to establish the brotherhood of man on the earth another eighteen hundred years?

What about the parable of the "Husbandmen," and the judgment on them? "When therefore the Lord of the vineyard shall come, what will he do unto those husbandmen?" "He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, that shall render him the fruits in their season."

If the church has thus far failed to establish the kingdom of God on this earth, "by the foolishness of preaching," may not God use other means? May not the Lord of the vineyard have had a hand in planning the education of the workingmen, and in giving them an insight into present earthly conditions? and may not he give them the commission to establish the brotherhood of man on the earth, by permission or by force, by strikes and boycotts, or by the ballot, as the case may require?

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps on the sea,
And rides upon the storm."

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

Some may contend that the workingmen are too rude and violent to be fit for such high service; but did not God use the uncircumcised Philistines and the Babylonians to chastize the Jews and to cure them of idolatry, and may he not now use the workingmen, with their strikes and boycotts, or their ballots, to establish the brotherhood of man and to rebuke the church for its failure to establish the kingdom of God on the earth?

Morgan, Rockefeller, Carnegie and thousands of business men in the church, of a similar character, may contribute their money to the church, and Aaron, the priest, may bring out the "golden calf" for the people to worship; the church may forget its mission concerning God's kingdom on the earth, and sing its praise to those who contribute gold for the calf, while from the mountains and from the valleys, from the factories and from the fields, from the streets and from

the sweat-shops comes the cry of anguish and distress from the unemployed as well as from the overworked and abused men, women and children. And this cry is growing louder and louder day after day all over the world. Workingmen are becoming educated so as to feel the sting of injustice more than ever before, and if the church does not move to help them, God will find some other agent to do it. May not Moses, the labor leader, have been with God on the industrial Mount Sinai and there have received a commission to right the wrongs suffered by the workers, and to establish the brotherhood of man in this world?

To me the present labor wars, strikes and boycotts, from all parts of the world, are the thunders of God's voice from the industrial Mount Sinai, saying: "Thou shalt love thy neighbor as thyself."

The education of workingmen is broadening every year, and they are step by step penetrating deeper and deeper, into the practical relations of life; they are learning by degrees, that "an injury to one of their number should be the concern of all:" and they are beginning to organize and combine to secure brotherhood relations for man on earth as fast as possible. The church, on the other hand, gives the impression to many that it is directing its chief energy towards securing happiness for its members in a future world, having little or no regard for this earth, while the Master taught his disciples to pray: "Thy kingdom come, thy will be done on earth as it is in heaven."

Where popular education has taken deep root, a large degree of religious liberty has been secured and political liberty has followed close behind; but the struggle for industrial liberty has only fairly begun. That struggle will be the great event of the present century, and the church will be forced to take sides either with the workers or with the employers. It cannot be neutral. It cannot serve two masters while they are in deadly combat with each other. The church receives its chief income from the employing class, or from the well-to-do financially, and it cannot well eat the bread of the employing class and at the same time fight the industrial battle for the workingmen against the employers. If it does the employing class and their friends are likely to withdraw their contributions and cripple it financially. If, on the other hand, the church is silent, or takes the part of the employer, the workingmen are likely to withdraw from the church. As the well-to-do increase in the church and control it, workingmen will withdraw more and more. And to me, the detachment of the workingmen from the church, seems to be as natural as an eclipse of the moon. As in that eclipse the earth is darkened by its own shadow, so is the church now darkened by the shadow cast by its own neglect to establish God's kingdom and righteousness on this earth.

The great question for the church now is, not how to get the workingmen back, but how to cut itself loose from the retarding influences so that it may, with the workingmen, move forward to the front in the battle for righteousness and the realization of the brotherhood of man, or the kingdom of God in this world.

"Bring forth therefore fruit worthy of repentance; and think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now the axe lieth at the root of the trees; every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire."

Is it the divine axe that is now at work hewing down the church, by detaching the workingmen from it, because it has not produced the desired fruit in the establishment of the kingdom of God on the earth?

Let us not forget that God is able of the workingmen, who are without property, to raise up disciples unto Jesus, the carpenter of Nazareth, and through them establish the brotherhood of man, or the kingdom of God on the earth without the aid of the church, or the money in it. If the church wants to have a part with them in this work it must move forward quickly.

The working people are becoming so educated, that, in many cases, they do not recognize either nationality, country or flag, but only humanity and brotherhood, and however inconsistently they may act at times, the aim is high. The church has been too slow to keep abreast with the rapidly changing conditions, largely the result of popular education.

THE CHRISTIAN CONQUEST OF AMERICA IN THIS AGE—WHAT PART SHALL MEMBERS OF CONGREGATIONAL CHURCHES HAVE IN IT?

By Don. O. Shelton.

II. The Present Outlook.

The campaign for the $270,000 fund, to enable the Congregational Home Missionary Society to close its fiscal year without debt, goes forward encouragingly. In fourteen states the forces have been organized and committees are at work. Reports from these States and other sections of America indicate a general and an eager desire that the campaign be carried through quickly and victoriously.

Special offerings from individuals and churches are coming in. Assurances of hearty co-operation on the part of pastors and members of churches, small and large, are being cordially given.

Some of these earnest, cheering, helpful messages we desire to pass on this week to all readers of THE PACIFIC. They indicate that this important movement already has momentum. They will encourage and invigorate.

We present first the strengthening words of Dr. Henry Churchill King, President of Oberlin College. Dr. King is an ardent friend of Congregational home missions and is this year President of the Congregational Home Missionary Society. Notwithstanding the unusually heavy responsibilities that rest upon him, Dr. King writes that he feels that he must help (in this crisis of the Society) when the matter is taken up in Ohio, to get a result that may be really worth while. He continues:

It does not seem to me to be open to doubt that the imperative interests of the denomination require that the Congregational churches should contribute an amount sufficient to enable the Congregational Home Missionary Society to close the present year without debt. **Half-hearted effort in the present crisis would be little short of criminal.** Every denominational interest seems to be involved. Whether one's attitude has been hitherto cordial of critical, there can be no question that any advance is impossible without the removal of this debt. Only by the removal of this debt, too, it should be remembered, have we any right to expect the largest results from the new Board of Directors, to be appointed at the next Annual Meeting. The home missionary interests are far greater than any matter of policy. The shame and the paralyzing effect of debt, the wideness of the interests involved, the urgent appeal of

opportunities now necessarily neglected, and every Christian motive of sympathy and love, whether for our home missionary workers or for those for whom work is needed, and every motive of loyalty to Christ and to those special interests of the Church committed to us, conspire to urge a united effort for the cancelling of this home missionary debt.

A comprehensive view of the vital importance of the work of the Congregational Home Missionary Society is given in this message from the Rev. Dr. George A. Gordon, pastor of the Old South church, Boston:

There is no greater work in the charge of the churches of this land than that represented by our Home Missionary Society. How can we expect the nation to live and to move along lines of righteousness and hope if we do not pour the healing influences of the gospel of Christ into all the new communities that are being formed all over the land? We have a Pentecostal nation, minus the Holy Spirit. What the Home Missionary Society is striving for is to reproduce the actual Pentecost, the Eternal Spirit, controlling the hearts of all those gathered out of every nation under Heaven, who have come hither to be citizens of the United States. What can any man do better than this, as a patriot, as a man and as a Christian?

We reproduce in fac-simile the stirring words from the Rev. S. Parkes Cadman, pastor of the Central Congregational church, Brooklyn. In a personal note Dr. Cadman states that the Ladies' Home Missionary Society of his church has taken up the matter of the debt. "And," he adds, "we propose to give it our special attention." Here are his other forceful sentences:

Old South Church, Worcester, Massachusetts. Dr. Van Horn adds these ringing sentences:

What a work to be done yet in the Christianizing of America! And what heroes we have at work—underpaid, underestimated, unappreciated, uncomplaining heroes, of whom American Congregationalism seems to be unworthy! Shame on us for such a debt! Pay it? Of course—and take no credit to ourselves; "we have done that which it was our duty to do."

The Rev. Dr. Amory H. Bradford, pastor of the First Congregational Church, Montclair, N. J., and who, for many years has been one of the most ardent and helpful friends of the Congregational Home Missionary Society, writes:

The Congregational churches of the United States ought at once to relieve the Home Missionary Society of its financial embarrassment. Unfortunate circumstances have had much to do in causing it, but they ought not to hinder and cripple the work. I shall advise the church of which I am pastor to do its part. I hope that all the other churches of our order may do the same, and that the burden may be lifted.

Among enheartening messages from the younger and resourceful pastors of large churches, is the following, by the Rev. Ernest Bourner Allen, pastor of the Washington Street Church, Toledo:

Napoleon said, "The army that remains in its entrenchment is beaten," and the same thing is true of churches and institutions. The very life of our work depends upon our moving forward in the face of the greatest difficulties. I believe the money necessary to close the

The debt hanging over our National Society is a menace to the prospects of all Congregational Churches in America & the regions beyond, and it is a grave hindrance to the Kingdom of God in this nation. It should be put out of the way at once & forever.

The fewer who give quickly. Let us unitedly call upon our godly men & women of the country to place this cause foremost in their offerings for the next two months.

S. Parkes Cadman

"That an honest and honorable debt should be paid goes without saying! And if ever there was such a debt it is this," writes the Rev. Dr. F. J. Van Horn, pastor of the fiscal year without debt will be forthcoming. It is in the hands of our Christian people. When they know the facts they will respond.

From the pastor of Plymouth Church, Minneapolis, the Rev. Dr. Leavitt H. Hallock, come these sympathetic, vigorous and inspiring words:

There can be no more imperative obligation upon our Congregational churches than to meet the present crisis in Home Missionary finance heroically and promptly. The discouraging burden of debt **must** be lifted, and when it shall be gone the enthusiasm of the effort will react upon the succeeding work as a new inspiration. "When the clouds roll by"—yes! but they won't roll by **alone**: dollars—good, consecrated dollars and many of them, are needed lest this great opportunity pass, and while we pray and fret and amputate, the frontiers forge ahead out of the formative state—becoming hopelessly godless for lack of the Gospel injected at the psychological moment. Plymouth church has increased its Home Missionary gift for 1906, prompted by motives both patriotic and Christian, and all spirit of criticism or excuse should now be smothered **while we pay this** debt: after that we can make our adjustments without worry, and do the Lord's work with honor and efficiency.

The Rev. Dr. Charles S. Mills, pastor of the Pilgrim Congregational Church, St. Louis, expresses his hearty appreciation of the effort which is being made to secure this special fund. Dr. Mills has aggressively sought to upbuild the work of the Congregational Home Missionary Society. The following sentences, in a recent communication from him, are suggestive:

The debt of the Congregational Home Missionary Society should certainly be lifted at once. The way is open for a new era of unity and power in home missions. But the new administration should certainly start with free hands. It must command the best men in the country; but they will hesitate to give their service if we ask them to come to a work encumbered with burdensome indebtedness. Let each one lift. The emptiness of the treasury in this era of prosperity shames our churches which contain such great resources. I will personally do my part, and will seek to help others to do theirs.

There is a tonic quality in these earnest words from the Rev. Dr. Hubert C. Herring, pastor of the First Congregational Church, Omaha:

Whatever we do or fail to do **we must do this.**. Just at this time in the midst of unbounded prosperity, with a new spirit of faith and zeal awakening in our churches, it is well nigh criminal to permit our home mission work to drag. May the spirit of God stir us all to redoubled effort.

It is by a union of all our forces that the work is to be done. The call is to **every** pastor, **every** home mission committee, **every** young people's society, **every** Sunday-school, and **every** individual in **every** Congregational church in America. It is **your** aid, **your** contribution, **your** vigorous co-operation that is essential.

Just as these pages are being prepared for the press there comes a bugle blast from the far Northwest. It is sounded by the Rev. Edward L. Smith, pastor of the Pilgrim Church, Seattle, Washington. I am sure that all who listen to it will be impelled to action:

The effort to wipe out the debt on the Home Missionary Society deserves the unqualified support of every Congregational pastor and layman in the land. It is not a difficult task when all realize its importance. Every impulse of patriotism and of loyalty to Christ's Kingdom in this nation should prompt an instant response to this appeal. The time is critical and the issues tremendous. When demands and needs are staring us in the face on every hand, we at the front are met with the necessity of retrenchment and that, too, following upon a long series of retrenchments which makes of this last demand a catastrophe and a challenge. **The emergency warrants no delay, no argument, no objections, but an appeal from every pulpit and a raining instanter of checks and drafts and money orders upon the New York office.** Let them be small or large. No matter, but let them fly and let this reproach be removed from us of caring no more for the advance of Christ's Kingdom.

Will you now kindly read again the last sentence in Dr. Cadman's letter?

Please cut out this slip and mail with your contribution to the Congregational Home Missionary Society, 287 Fourth Avenue, New York.

Herewith find $....., being a special contribution to the work of the Congregational Home Missionary Society.

Name .....

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Christian Endeavor Service.

REV. HERBERT N. BEVIER.

February 11.

How to Conquer Temptations—Matt. 26:41,. I Cor. 10:12, 13. (A Temperance Topic).

This is a Temperance theme and our first thought when we reflect upon it is of overcoming temptation to alcoholism. No doubt the application to such is very direct and of pressing importance, since temptations to drunkenness result in over three fourths of the crimes punished by law. No doubt the emphasis commonly placed upon the dangers of such intemperance is none too strong, but a temperance lesson is far too narrow in its range, if it be confined to this alone. It refers in its larger aspects to that wholesome self restraint which a sound and sober mind will ever place upon the desires and appetites. The temperate man will strive to conquer every temptation to indulgence or excess in every thing sinful and harmful.

The Master tells us in Matthew that we should watch and pray not to enter into temptation. This cannot mean that we can escape it, but rather that coming in contact with it we should not enter into it with the will. Jesus would have his disciples pray that meeting temptation they should not entertain it.

The Master knew that the place of meeting with temptation was the crucial point of character and would therefore have his disciples gather there all their strong battalions of defense, human and divine. He knew that they needed reinforcement at that great struggle point and so would have them watchful and prayerful there. If off guard when tempted he knew they would be in peril of mortal shipwreck and perhaps hopeless spiritual death. Therefore in the hour of his greatest temptation he reminds them of what they will most need in theirs.

Alford in commenting on this incident and our Lord's injunction of watchfulness and prayer says: "I

cannot doubt that this is said by our Lord in its most general meaning and that he himself is included in it. At that moment (in Gethsemane) he was giving as high and pre-eminent example of its truth as the disciples were afforded a low and ignoble one." He was winning a glorious victory while they were yielding to sleep.

Most men are asleep when the tempter meets them. He takes them when drowsily off guard. They are victims before they are aware. Hence the duty of watchfulness. Had the disciples been alert they would have guarded their Master from the approach of his foes. That Gethsemane and the arrest was part of God's permissive decree does not relieve them from responsibility. They were sleeping at their post. Not Jesus but the disciple should have been taken that hour. We need to be awake when the foe approaches.

Only by conquering can we extract the soul of good in the evil thing we call temptation. When by watchfulness and prayer we say "get thee behind me Satan," then we transmute the whole force of the dire approach into a blessing. "Count it all joy" said the Apostle "when ye fall into divers temptations." Without temptation this would be a virtueless world, the tree of humanity without sap or fibre. Temptation is to the soul what the wind is to the willow, the storm to the oak, the blast to the eagle's wing. Without testing the human kite could never fly. Temptation is to virtue what opposition is to the strong man always, if met in watchfulness, the making of it.

Yet the Master bade the disciples pray lest they enter not into it. The entertainment of the dangerous guest was perilous. The value of the contact lay in just enough to stimulate the resistance powers. Longer dallying might mean death. The dear Lord needed prayer at this point himself. He came near to entering in when he said "If it be possible let this cup pass from me," but he conquered in the prayer, "not my will but thine be done."

There is a way of escape hidden in the shadow of every temptation. It lies in its complement. When tempted cleave to the opposite good. When the devil says graft, be honest. When he says perjury, be truthful. When he says be unclean, be pure. We may be sure that as in nature there is no shadow without a light close at hand so there is no evil suggestion anywhere without a possible good just beside.

Each temptation conquered makes the next less strenuous. After a time the attack is impotent. Tobacco is no temptation to a man who never uses it. After a time it is not to him who conquers it. Alcohol is precisely as though it were not to a man who refuses the first insinuating approach. A luxurious diet becomes distasteful after a time to one who has cultivated moderation in eating. Selfishness becomes hideous to one who has learned the real luxury that lies hidden in the truly unselfish life. Temptation may be the song of the siren or it may be the hymn of the saint according as it is used or abused.

The Excise Commissioner of St. Louis has decided to enforce the law against the selling of liquor on Sunday in the large clubs in that city. He goes on to say: "If it is wrong for the little club to sell liquor on Sunday it is equally wrong for the big club to do so." If a Methodist Amen! were in order, we think one could be found. Civic righteousness in Missouri seems to be contagious.

WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA.

In spite of rain and mud, twenty-five ladies met at Oakland Second Church for the quarterly meeting of the W. H. M. U. on January 18, 1906. The president and some of the secretaries being absent, the program was somewhat shorter than expected, but, as usual, we came away burdened by a sense of the many needs, and our inability to meet them. The music as led by Mrs. R. C. Brooks, the opening remarks by the leader, Mrs. O. W. Lucas, and those of all who addressed us, inspired to deeper consecration, more earnest living, and untiring effort to bring good to those about us, and the world to Christ. Words from Dr. W. J. Dawson emphasized the lack in the churches of love to Christ as a passion, and the solution of all the puzzling problems to be found in the one word Devotion: devotion to Christ as a person, lived out as was that of Jesus to the Father, and of Paul to Christ.

Rev. Mr. Layson of the Third Church, San Francisco, spoke of the need of those about us for sympathy from the pews more than of sermons from the pulpits. "Warm up the church" he said, "and you will have plenty of missionary workers, Home and foreign."

Miss Bacon brought a report of the Missionary Institute just held in San Francisco, and stated that hereafter the mission study class, for the purpose of training workers for either the Home or Foreign field, will be a regular department of our churches, the same as the Sunday-school and C. E. Society.

Rev. Mrs. Walz and Pastor Burgess, gave personal experiences in city mission churches. How little those outside realize the slippery path the youth of the poorer classes in the cities have to tread, or the struggle it is for a church to gain a foothold in some localities. The sheltered and strong churches ought to uphold financially these smaller ones planted in the midst of vice, in their effort to gain an influence for good upon those round about them. The Christian part of the community little think how their "daily walk and conversation" is commented upon by clerks and others with whom they deal. Those known as church people are watched and their manner criticized, until it seems that simple courtesy is a prime, if not the first requisite, in winning the working classes to a better life. Dr. Dawson says again, "the world already recognizes the true ideals of Christ. It is the blindness or unfaithfulness of His professed followers that keep the world outide the "body of believers." The annual report of the Union is now ready: also a fresh leaflet giving briefly an account of our work among Chinese women in California during the past ewelve years. As the field "lying over against us," this is an important branch of our W. H. M. U. work.

Premier De Witte is credited with saying that the Moderates in Russia are responsible for the disorders and consequently the acts of repression on the part of the government. He calls attention to the fact that the Emperor, at one stroke, gave the people of Russia more political freedom than all the previous edicts ever issued by all the emperors. The government's appeals for confidence were ignored by the Moderates, the grant of liberty was abused and the government was obliged to resort to repression. Enough dynamite had been found in Russia to destroy the whole city. From the tone of his speech the disturbance in Russia has been far more serious than the public generally supposed.

PASTOR WAGNER ON LAYMEN.

The laity makes the church. The gospel knows only the laity. Ministers are only laymen entrusted with a special mission. What is best in the minister is the layman. A church is rich when it has many active laymen, old and young, men and women. And the more thoroughly these laymen are laymen, the more they keep free from a desire to imitate the tone and manner of the minister, the better it is. A mind widely receptive, affable, acquainted with every-day life, practical, and substantial, —that is what I like in the laity. Ministers, by their way of thinking, of speaking, by the subjects to which they most frequently revert, run the risk of specializing and getting into ruts. Every profession predisposes to habit, every habit runs the risk of ending in routine. Routine is the broad avenue that leads to spiritual death.

The minister needs a perpetual renewal of his ministry, a rejuvenation of his thought, a rebuilding of his spiritual city, in order that his work in the church—of such primary importance—may continue to be life-giving. In this task of moral and religious refreshing, the laity is of great assistance, but only when they are not transformed into "sub-ministers"; for vainly would the original hope to be renewed by copies of himself! We need genuine laymen, of fine individuality, independent thinkers, and yet modest and respectful, as every worker should always be. These laymen, coming directly from life with its practical demands, will bring a breath of fresh air and notions of what they see in every-day life. They will not be the minister's echo, but they will bring the minister the echo of the world.—Charles Wagner, Author of "The Simple Life."

A TRUE HERO.

This is a story about a true hero, not one of the Crusaders, not a soldier on the battlefield, but a real, live boy. Two or three years ago he was working on his father's farm. One day in harvest he was riding the binder and was suddenly called to the house for something. Never thinking of any danger, he did not stop to fasten his horses, but left them standing in the field. Before his return the team became restless and started home. As the boy came out of the house he saw a sight which was enough to chill everyone's heart. Two little children were playing in the field, with their heads bent close together, utterly absorbed in their play. On came the team straight towards them, while the cruel knives projected from the binder.

Home Made

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the house wife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake-day helps.

ROYAL BAKING POWDER CO., NEW YORK.

Little thinking of himself, the boy rushed breathlessly to their rescue. He was not a minute too soon for them. As for himself he was thrown on his side under the cutter bar and his cheek was cut open through its whole length.

Of course they got a doctor as soon as possible, but he must carry the ugly scar to his dying day. We used to shudder at the deformity, but since we have heard his story,—not from his own lips either,—look upon it as a mark of honor.—Selected.

HIS MANNER OF LIFE.

The late Bill Nye replied as follows to a correspondent who inquired about his habits of work and life: "When the weather is such that I cannot exercise in the open-air, I have a heavy pair of dumb-bells at my lodgings, which I use for holding the door open. I also belong to an athletic club and a pair of Indian clubs with red handles. I owe much of my robust health to this. I do most of my writing in a sitting posture or in an autograph-album. When I am not engaged in thought I am employed in recovering from its effects. I am very genial and pleasant to be thrown amongst. I dress expensively, but not so as to attract attention. In the morning I wear morning dress, and in the evening I wear evening dress, and at night I wear night dress."—Harper's Weekly.

This is the way Dr. James A. Canfield, librarian of Columbian University, illustrated a point at the recent meeting of the National Educational Association: "A friend of mine, Dr. Roberts, had a colored maid who was very popular among her friends. One day some one called her up at the doctor's 'phone, and the following conversation ensued: 'Is this Miss White?' 'Yes, suh.' 'Miss Lily White, what works at Dr. Roberts's?' 'Yes, suh.' 'Well, Miss White, I want to ask you a question, a very important question, what I ain't had courage to ask you before. I want to ask you if you'll marry me.' 'Marry you? Cose I'll marry you! What makes you think I wouldn't marry you? Who is dis gen'man, anyway?' "—New York Press.

Baron Dowse, the celebrated Irish judge, used to relate a good story that happened when he was holding an Assize Court at Cork. On the first day, when the jury came in, an officer of the court said, "Gintlemen av the jury, ye'll take yez accostomed places, if ye plaze." "And may I never laugh," said the Baron, "if they didn't all walk into the dock."

"O, papa," said Marie, "do you know the meaning of Christian names? 'William' means good. I wonder what—what 'Arthur' means?" And the girl blushed, O so prettily! Papa put on his severest aspect. "I hope Arthur means business," was the reply.

SOME SWEET DAY.

By J. A. Edgerton.

We shall all have fame and treasure,
Health and leisure, love and pleasure,
Some sweet day.
Hope's fair visions will be real:
We shall meet our dream ideal,
Some sweet day.
All life's little hurts and crosses,
All the heart-breaks, all the losses,
Will be ended,
Will be mended,
Some sweet day.

We shall find reward for doing
And the goal we are pursuing,
Some sweet day.
We shall know the truth from shadow;
We shall reach our Eldorado,
Some sweet day.
And the vanished ones who love us
In that Summerland above us,
We shall meet them,
We shall greet them,
Some sweet day.

All the good we do our brothers,
All the help we give to others,
Some sweet day,
Will return to us in blessing,
Overflowing and unceasing,
Some sweet day.
When these earth-scenes transitory
Melt away in that new glory,
That Elysian
Land of vision,
Some sweet day.

—Ram's Horn.

THE COLLEGIAN'S "EUREKA."

William F. Anderson, D.D.

"I exiled myself to forget myself, and I found something. Do you know what it was? It was myself." A gifted modern writer thus describes the experience of a typical New York business man who had broken in health under the severe stress of our modern life.

It is a great thing for a man to find himself. The author of one of the very latest works on theology, in his analysis of personality, declares that self-consciousness consists of (1) Self-grasp, and (2) Self-estimate; to which I desire to add, for the purpose of this discussion, (3) Self-direction.

Let us think for a moment of Self-grasp. That is indeed a great power of the human soul by which it becomes conscious of its own states and activities; by which it seems to stand apart from itself, and to bring to bear upon itself careful scrutiny; and to regard itself as, though in a real sense, objective to itself.

In the interests of the largest moral self-hood, we summon the young men and young women of our colleges and universities, the young men and women of supreme opportunity in this generation, to give attention to this important matter of self-discovery. To come home to the greatness of the innerself will be a real discovery to the young people who have not found themselves. He who heeds this injunction will find himself standing face to face with duty, with destiny, with eternity, with God.

But we are also to consider Self-estimate as an element of personality. This involves self-valuation.

But how shall we arrive at a correct standard of self-estimation? Let me warn you against the low and earthly standards. Saint Paul found the Corinthians "measuring themselves by themselves and comparing themselves among themselves." But, having shown the unwisdom of this human standard, Saint Paul brings to the Corinthians the true standard as it is found in Christ. Here, then, is the model by which men are to estimate themselves. The character of Jesus Christ is the standard by which we shall arrive at a correct conclusion in the work of self-estimation. His character furnishes the mark at which we must aim if we are to attain the highest. He is manhood at its best. His character is a challenge to the men and women of lofty aspiration and noble purpose. In arriving at the conclusion touching his highest possibilities, the collegian is to estimate these possibilities, in the light of Him whose character more than transcends the dreams of prophets and of sages; who is himself the express image of God's person, the brightness of God's glory.

But we plead also for a wise and earnest Self-direction. This gives us the picture of self-hood in action, of personality on the aggressive side. It brings us face to face with the ideal of service. What an opportunity the conditions of the world today afford the man of earnest, moral purpose! The materials are all at hand. No former generation has thrown down such a challenge to potential personality to enter upon the work of masterful direction.

Personality affords the supreme opportunity for truth and principles to become dynamic. He who becomes the dynamic power of great truths and great principles and brings these truths and principles to bear upon the needs of the age which he seeks to serve lives in the true sense of the word. It is the morning of opportunity for every true collegian who would serve his age.

I summon you by the sacredness of all the issues of life to the duty of Self-grasp, Self-estimate, Self-direction. Take yourself in hand earnestly; build up a noble, self-hood according to the divine standard of life. Come to the maze and whirl of life with a masterful power of self-direction toward the highest moral ends, toward the serving of the noblest ideals. In this work of Self-direction, link yourself with God, with his Son Jesus Christ. Let your life be the expression of his ideal in life. Thus the end will be the full measure of life's highest reward and a blessed immortality.

GENTLE SARCASM.

Of the late Bishop Ames the following anecdote is told: While presiding over a certain conference in the West, a member began a tirade against universities and education, thanking God that he had never been corrupted by contact with a college. After proceeding thus for a few minutes, the Bishop interrupted with the question, "Do I understand that the brother thanks God for his ignorance?"

"Well, yes," was the answer, "you can put it that way if you want to."

"Well, all I have to say," said the Bishop, in his sweetest tone, "all I have to say is that the brother has a good deal to thank God for."

She: "Is a telephone girl's occupation a profession or a business?"

He: "Neither; it's a calling."—Chicago Daily News.

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THE TWO LOVES.

A certain lady was intimately acquainted in a family in which there was a sweet, bright little boy of some five years, between whom and herself there sprang up a very tender friendship. One day she said to him, "Willie, do you love me?"

"Yes, indeed," he replied, with a clinging kiss.

"How much?"

"Why, I love you—I love you up to the sky."

Just then his eyes fell on his mother. Flinging his arms around her and kissing her passionately, he exclaimed: "But mamma, I love you 'way up to God."

Could the distinction between the two loves be more nicely drawn?—Watchword.

Alike from our good works and our bad ones, from our holiest thought and our poorest prayer, we come back—and all these only press the more earnestly to our lips and our hearts the thought, "God be merciful to me a sinner." Here alone is the sinner's refuge and the believer's joy.—James Vaughn.

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